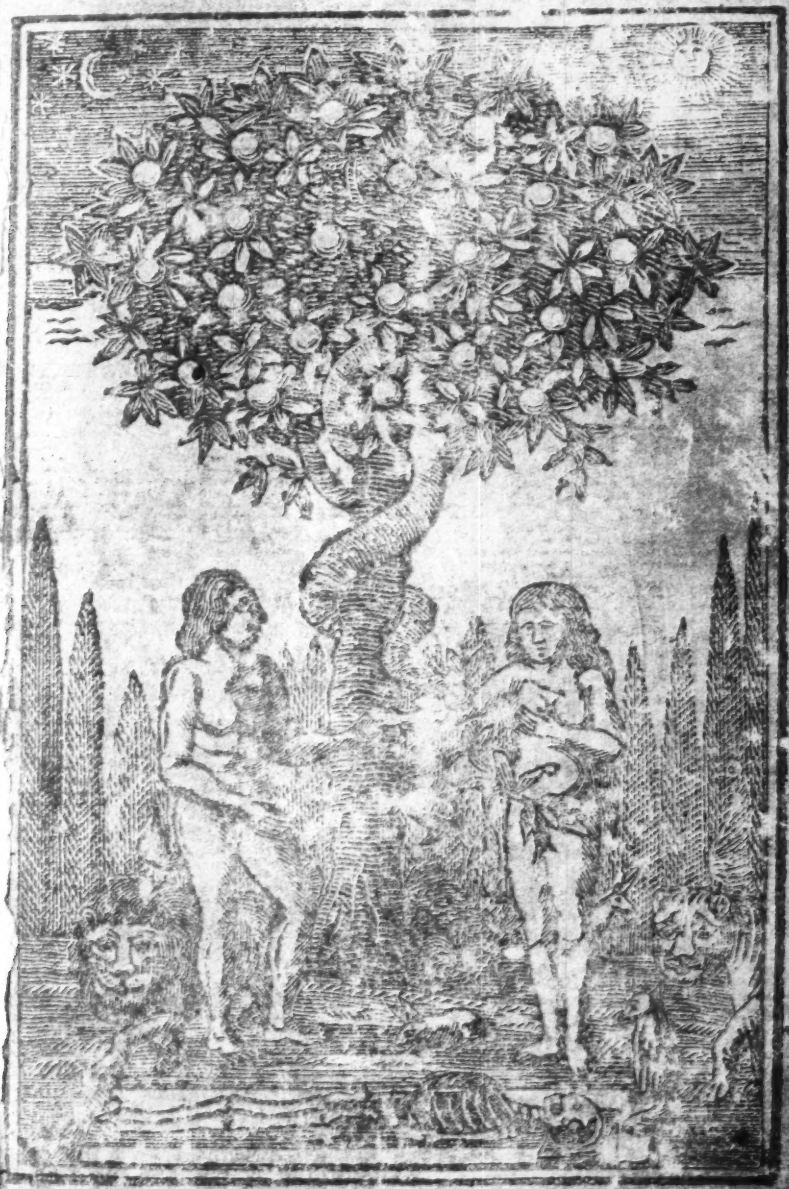
THE New Hieroglyphical Bible.



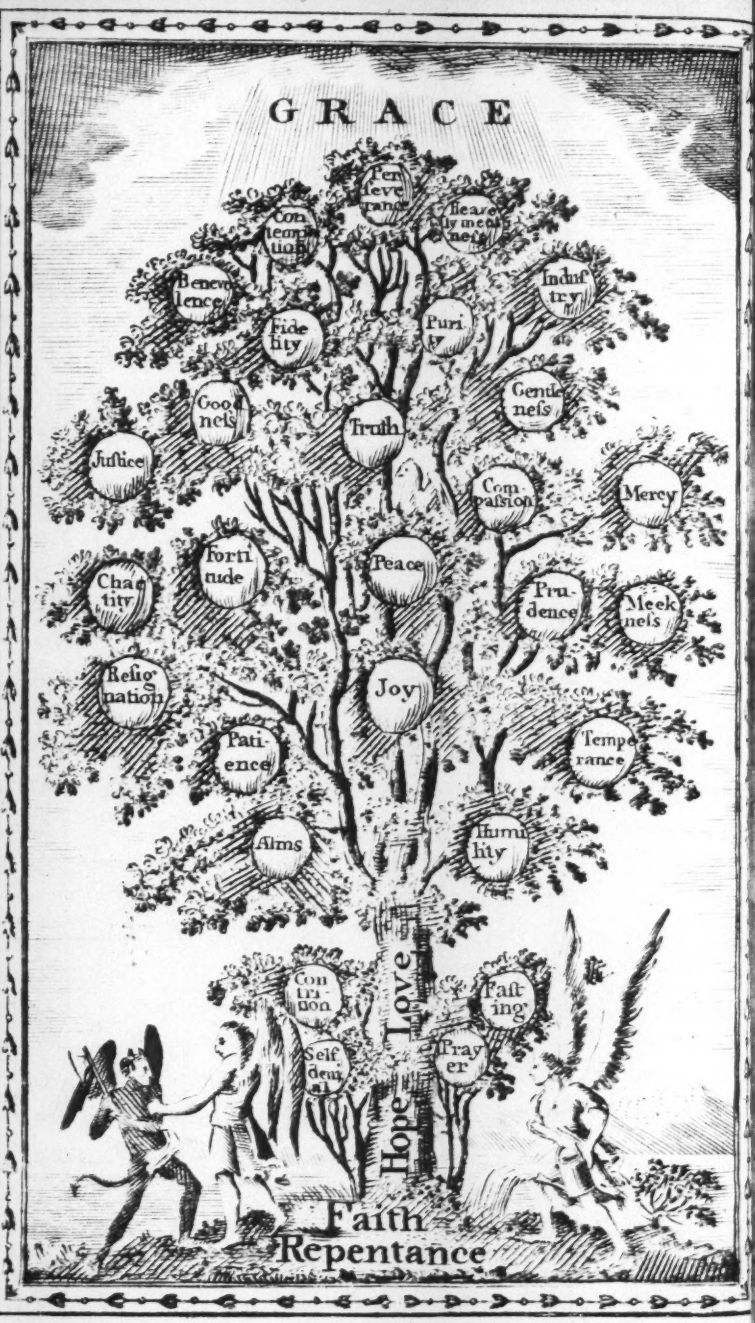
The wages of sin is death.

3128 ccc 29

William
York
Elisabeth
York

p. 39840
inserted at p. 20

3128 eee 29


GRACE
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Contemplation
Heavenly meditations
Industry
Benevolence
Fidelity
Purity
Gentleness
Goodness
Truth
Justice
Compassion
Mercy
Fortitude
Peace
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Meekness
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Joy
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Prayer
Hope
Faith
Repentance

A NEW

HIEROGLYPHICAL BIBLE,

For the Amusement & Instruction of

CHILDREN;

Being

A SELECTION

of the most useful Lessons.

AND

most interesting Narratives:

(SCRIPTURALLY ARRANGED)

From Genesis to the Revelations.

EMBELLISHED WITH

Familiar Figures, & Striking Emblems;

ELEGANTLY ENGRAVED.

To the whole is added a Sketch of the life of

OUR BLESSED SAVIOUR,

THE HOLY-APOSTLES &c.

Recommended by the

Revd. ROWLAND HILL M.A.

LONDON:

Printed & Published by G Thompson No. 43 Long Lane, West Smithfield.

(Enter'd at Stationers Hall.)

MDCCXCIV.

Price One Shilling Plain, & Two Shillings Colloured.

To MR. THOMPSON.

SIR,

WHATEVER is deſigned to render the Word of God pleaſant to Young Minds, deſerves encouragement; if, therefore, you think my name can ſerve you in your preſent attempt, you are heartily welcome to it.---The promiſe is not to believers only, but to their children alſo; ſuch as expect its fulfilment, ſhould be diligent in the uſe of the means, that the end may be acquired. I fear we are not ſufficiently attentive to the good of the riſing generation. I hope your effort will excite a ſpirit of diligence in the minds of many, to attend upon the ſolemn and important duty of bringing up children in the nurture and admonition of the Lord.

I remain,

Your's ſincerely,

SURRY CHAPEL,
May 12, 1794.

R. HILL.

PREFACE.

To imprint on the Memory of Youth, by lively and ſenſible images, the ſacred and important truths of Holy Writ, is the object of the following Work.

The mode of inſtruction by Hieroglyphics originated with the antient Egyptian Prieſts and Philoſophers; but THEIR motive for uſing it was widely different from OURS; not to diffuſe inſtruction, but to confine it to a ſelect few, was their object: ours, on the contrary, is to engage the attention, by ſtriking the eye, and to make the leſſon delightful as well as profitable to the juvenile mind.

We aſſert no claim to originality of deſign; but if we be found to have improved on former plans, we do not doubt that we ſhall receive encouragement from Parents and Guardians, and from other perſons to whom may be entruſted the highly-important and pleaſing taſk

"To rear the tender thought,
"To teach the young idea how to ſhoot."

In a work which has been publiſhed on this ſubject, one great defect is obvious; namely, a want of hiſtorical arrangement. It is not indeed to be expected, that a volume of this ſize ſhall contain complete books, or even

even chapters of the Sacred Oracles, but it ſeems injudicious entirely to neglect all appearance of order.

The utmoſt attention has been paid, in the compilation of this work, to ſelect ſuch paſſages for illuſtration and embelliſhment, as contained truths the moſt obvious and important, or hiſtorical facts the moſt intereſting. Theſe pages will, therefore, form the moſt uſeful leſſons to which the minds of children can poſſibly be directed; for as nothing can to them be more irkſome, ſo alſo can nothing be more unprofitable, than the too cuſtomary mode of charging the infant memory with verſes, or even chapters of abſtract doctrines, or paſſages, about the true meaning of which ſchoolmen themſelves have hitherto been divided in opinion

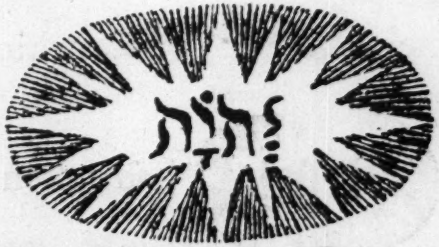
The true and verbal reading of each emblematical paſſage will be found at the bottom of every page, where the hieroglyphical figures are particularly pointed out by an initial CAPITAL LETTER.

Finally, to the candour and liberality of the Public, this work is ſubmitted; and as the intention of the Compiler has been to ſmooth and decorate the path to Divine Knowledge, he earneſtly implores the bleſſing of Almighty GOD on all thoſe who are called to aſſiſt the progreſs of youth, toward thoſe eternal manſions of bliſs, where ſit enthroned Wiſdom, Goodneſs and Power, for ever and ever.

On the Incomparable TREASURE of the HOLY SCRIPTURES.

By THEODOSIUS BEZA.

HERE is the ſpring where waters flow,
To quench our heat of ſin:
Here is the tree where truth doth grow,
To lead our lives therein:
Here is the judge that ſtints the ſtrife,
When men's devices fail:
Here is the bread that feeds the life,
That death cannot aſſail.
The tidings of ſalvation dear,
Comes to our ears from hence:
The fortreſs of our faith is here,
And ſhield of our defence.
Then be not like the hog that hath
A pearl at his deſire,
And takes more pleaſure in the trough,
And wallowing in the mire.
Read not this book in any caſe,
But with a ſingle eye:
Read not, but firſt deſire God's grace,
To underſtand thereby.
Pray ſtill in faith with this reſpect,
To fructify therein,
That knowledge may bring this effect,
To mortify thy ſin.
Then happy thou, in all thy life,
What ſo to thee befalls,
Yea, doubly happier ſhalt thou be,
When God by death thee calls.

And  ſaid

let make in our image, after our likeneſs: and let them have dominion over the of the ſea, and over the of the air, and over the and over all the earth, and over every creeping thing that creepeth upon the earth.

And God ſaid, let us make Man in our image, after our likeneſs: and let them have dominion over the Fiſh of the ſea, and over the Fowl of the air, and over the Cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

And the which the

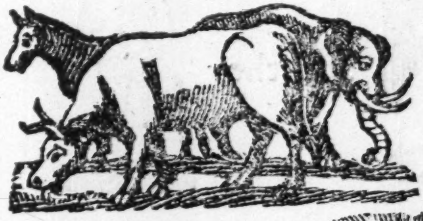
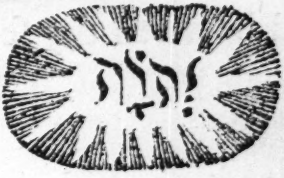
Lord had taken from

made he a

and brought her unto the

And the Rib, which the LORD God had taken from Man, made he a Woman, and brought her unto the Man.

Now the was more ſubtil than any

 of the field which the Lord  had made, and he ſaid unto the

Yea, hath God ſaid, Ye ſhall not eat of every of the garden.

Now the Serpent was more ſubtil than any Beaſt of the field which the LORD God had made: and he ſaid unto the Woman, Yea, hath God ſaid, Ye ſhall not eat of every Tree of the garden.

And I will put enmity between

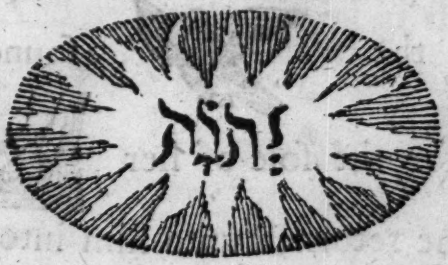
and the

and between thy ſeed and her

it ſhall bruiſe thy

and thou ſhalt bruiſe his

And I will put enmity between Thee and the Woman, and between thy ſeed and her Seed: it ſhall bruiſe thy Head, and thou ſhalt bruiſe his Heel.

And  ſaw

that the wickedneſs of

was great in the

And that every imagination of
the thoughts of his

was only evil continually.

And God ſaw that the wickedneſs of Man was great in the Earth, and that every imagination of the thoughts of his Heart was only evil continually.

But the found no

rest for the sole of her

and she returned unto him into the

for the were on

the of the whole earth.

Then he put forth his

and took her, and pulled her in unto him into the ark.

But the Dove found no reſt for the ſole of her Foot, and ſhe returned unto him into the Ark; for the Waters were on the Face of the whole earth. Then he put forth his Hand, and took her, and pulled her in unto him into the ark.

And while he lingered the

laid hold upon his

and upon the hand of his wife, and upon the hand of his two

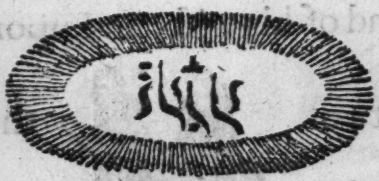
the

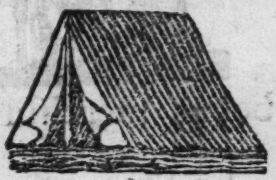
being merciful unto him: and they brought him forth, and set him without the

And while he lingered the Men laid hold upon his Hand, and upon the hand of his wife, and upon the hand of his two Daughters, the LORD being merciful unto him: and they brought him forth, and set him without the City.

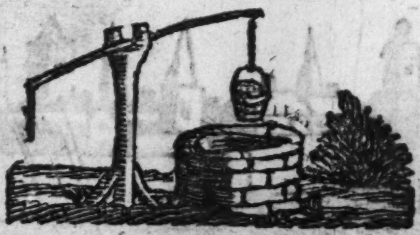
And he builded an there,

and called upon the name of the

 and pitched

his  there: and there

Iſaac's ſervants digged a



And he builded an Altar there, and called upon the name of the LORD, and pitched his Tent there: and there Iſaac's ſervants digged a Well.

And I have and

and

servants, and

servants, and I have ſent to tell my lord, that I may find grace in thy ſight.

And I have Oxen, and Aſſes, Flocks, and Men-ſervants, and Women-ſervants: and I have ſent to tell my lord, that I may find grace in thy ſight.

And Pharoah's was in my

and I took the

and preſſed them into

Pharoah's cup, and I gave the cup

into hand.

And pharoah's Cup was in my Hand: and I took the Grapes, and preſſed them into pharaoh's cup, and I gave the cup into Pharaoh's hand.

But his abode in

strength, and the of his

hands were made strong by the

of the mighty

of Jacob: from

thence is the the

stone of Israel.

But his Bow abode in strength, and the Arms of his hands were made strong, by the Hands of the mighty God of Jacob: from thence is the Shepherd, the stone of Israel.

And and

went in unto Pharaoh, and they did so as

the had commanded:

and Aaron cast down his

_____ before Pharaoh, and

before his servants, and it became a

And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his Rod before Pharoah, and before his servants, and it became a Serpent.

And the of God which

went before the

of Iſrael, removed and went behind

them, and the pillar of the

went from before their and

ſtood behind them.

And the Angel of God, which went before the Camp of Iſrael, removed and went behind them; and the pillar of the Cloud went from before their Face, and ſtood behind them.

Thou ſhalt not covet thy neighbour's

thou ſhalt not covet

thy neighbour's

nor his man-

ſervant, nor his maid-ſervant, nor his

nor his

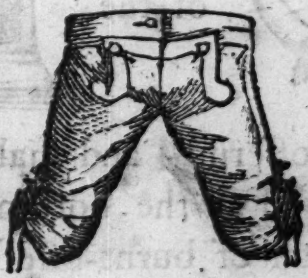
nor any thing that is thy neighbours.

Thou ſhalt not covet thy neighbour's Houſe, thou ſhalt not covet thy neighbour's Wife, nor his man-ſervant, nor his maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy neighbour's.

And a of fine linen,

and goodly of

fine linen, and linen



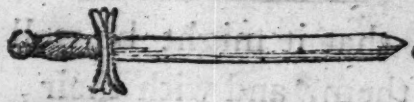
of fine twined linen.

And a Mitre of fine linen, and goodly Bonnets of fine linen, and linen Breeches of fine twined linen.

And the ſhall take of the blood of the ſin-offering with his and put it upon the of the of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering.

And the Prieſt ſhall take of the blood of the ſin-offering with his Finger, and put it upon the Horns of the Altar of burnt-offering, and ſhall pour out his blood at the bottom of the altar of burnt-offering.

Then the Lord opened the of Balaam, and he ſaw the

of the Lord ſtanding in the way, and his  drawn in his and he bowed down his and fell flat on his face.

Then the LORD opened the Eyes of Balaam, and he ſaw the Angel of the LORD ſtanding in the way, and his Sword drawn in his Hand: and he bowed down his Head, and fell flat on his face.

O that there were ſuch an

in them that they would

fear me, and keep all my

always, that it might be well with them, and with their

for ever.

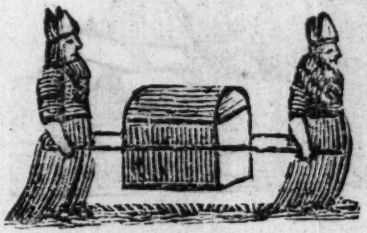
O that there were ſuch an Heart in them, that they would fear me, and keep all my Commandments always, that it might be well with them, and with their Children for ever.

And as they that bare the

were come unto

Jordan, and the

of the



that bare the ark

were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of

And as they that bare the Ark were come unto Jordan, and the Feet of the Prieſts that bare the ark were dipped in the brim of the water (for Jordan overfloweth all his banks all the time of Harveſt.)

Speak to the of Iſrael, ſaying, Appoint out for you of refuge, whereof I ſpake unto you by the of Moſes.

Speak to the Children of Iſrael, ſaying, appoint out for you Cities of refuge, whereof I ſpake unto you by the Hand of Moſes.

So Manoah took a with a meat-offering, and offered it upon a unto the and the did wonderously, and and his looked on.

So Manoah took a Kid, with a meat-offering, and offered it upon a Rock unto the LORD: and the Angel did wonderously, and Manoah and his Wife looked on.

And the men of the city ſaid unto him on the ſeventh day, before the

went down, What is ſweeter than

and what is ſtronger than a

and he ſaid unto them, if ye had not

with my heifer, ye had not found out my riddle.

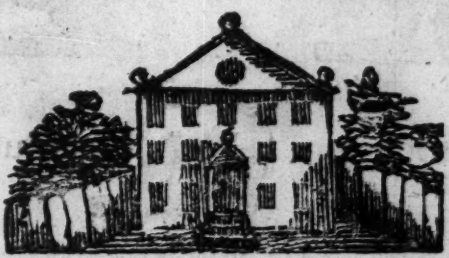
And the men of the city ſaid unto him on the ſeventh day, before the Sun went down, What is ſweeter than Honey? and what is ſtronger than a Lion? And he ſaid unto them, if ye had not Ploughed with my heifer, ye had not found out my riddle.

And ſhe ſaid, I pray you, let me

and gather after the

amongſt the

ſo ſhe came and hath continued even from the morning until now, that ſhe tarried a little in the



And ſhe ſaid, I pray you, let me Glean, and gather after the Reapers among the Sheaves: ſo ſhe came and hath continued even from the morning until now, that ſhe tarried a little in the Houſe.

And ſaid unto Saul,

thy ſervant kept his father's

and there came a

and a

and took a out of

the flock.

And David ſaid unto Saul, Thy ſervant kept his father's Sheep, and there came a Lion and a Bear, and took a Lamb out of the flock.

And the young that told him,

ſaid, As I happened by chance upon

Gilboa, behold

leaning upon his ſpear: and lo, the

and

followed hard after him.

And the young Man that told him, ſaid, As I happened by chance upon Mount Gilboa, behold Saul leaning upon his Spear: and lo, the Chariots and Horſemen followed hard after him.

And alſo thus ſaid the

Bleſſed be the Lord

of Iſrael, which hath given one to ſit

on my this day,

mine even ſeeing it.

And alſo thus ſaid the King, bleſſed be the LORD God of Iſrael, which hath given one to ſit on my Throne this day, mine Eyes even ſeeing it.

And they brought every man his

present, of silver,

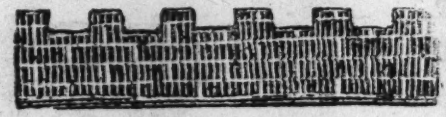
and vessels of gold, and

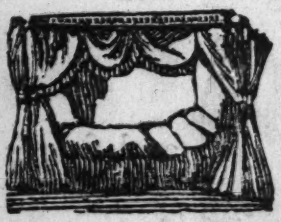
and and spices,

and mules,

a rate, year by year.

And they brought every man his present, Vessels of silver, and vessels of gold, and Garments, and Armour, and spices, Horses, and mules, a rate year by year.

Let us make a little chamber, I pray thee, on the 

and let us ſet for him there a  and a

and a and a and it ſhall be, when he cometh to us, that he ſhall turn in thither.

Let us make a little chamber, I pray thee, on the Wall, and let us ſet for him there a Bed, and a Table, and a Stool, and a Candleſtick: and it ſhall be when he cometh to us, that he ſhall turn in thither.

And he dealt to every one of Iſrael,

both and to every

one a of bread, and a good

piece of and a

of wine.

And he dealt to every one of Iſrael, both Man and Woman, to every one a Loaf of bread, and a good piece of Fleſh, and a Flaggon of wine.

They ſmote alſo the

of

and carried away

and

in abund. nce, and returned to

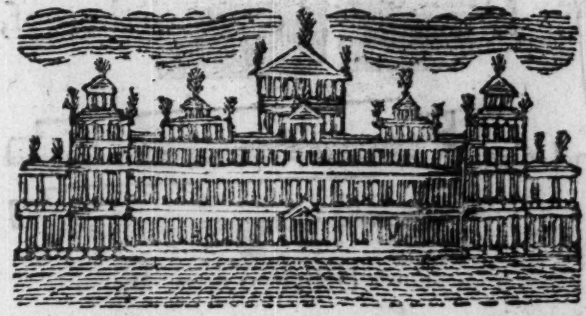
They ſmote alſo the Tents of Cattle, and carried away Sheep and Camels in abundance, and returned to Jeruſalem.

Bleſſed be the Lord

of our fathers, which hath put ſuch a

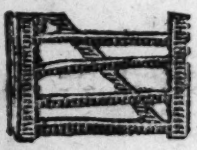
thing as this in the 's

to beautify the

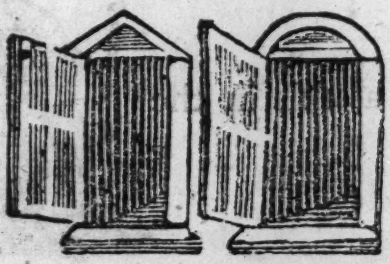


of the Lord, which is in Jeruſalem.

Bleſſed be the LORD God of our fathers, which hath put ſuch a thing as this in the King's Heart, to beautify the Houſe of the LORD, which is in Jeruſalem.

But the 

did the ſons of Haſſenaah build, who alſo laid the beams thereof, and ſet

up the  thereof,

the thereof,

and the

thereof.

But the Fiſh Gate did the ſons of Haſſenaah build, who alſo laid the beams thereof, and ſet up the Doors thereof, the Locks thereof, and the Bars thereof.

Let the royal apparel be brought

which the uſeth to wear,

and the that

the king rideth upon, and the

royal which is ſet upon his

Let the royal apparel be brought which the King uſeth to wear, and the Horſe that the king rideth upon, and th Crown roval which is ſet upon his Head.

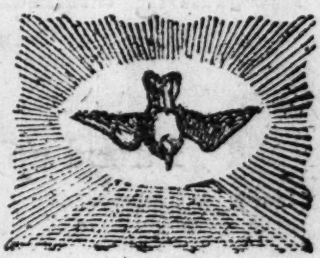
Shall a mortal be more

than

ſhall a man be more pure than his maker? Behold, he put no truſt in his ſervants, and his

he chargeth with folly.

Shall mortal Man be more Juſt than God? ſhall a man be more pure than his maker? Behold, he put no truſt in his ſervants, and his Angels he chargeth with folly.

By his  he hath

garniſhed the

his hath

formed the crooked

By his Spirit he hath garniſhed the Heavens; his hand hath formed the crooked Serpent.

I went mourning without the

I ſtood up, and I

cried in the congregation. I am

a brother to

and a companion to

I went mourning without the Sun: I ſtood up, and I cried in the congregation. I am a brother to Dragons, and a companion to Owls.

Deliver my ſoul from the

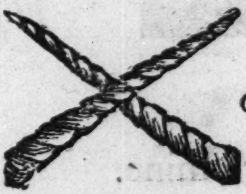
my darling

from the power of the

ſave me from the

's

mouth, for thou haſt heard me from the



of the

Deliver my ſoul from the Sword: my darling from the power of the Dog. Save me from the Lion's mouth: for thou haſt heard me from the Horns of the Unicorns.

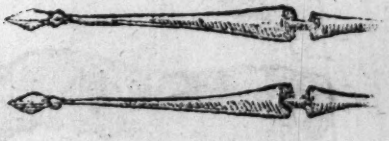
I know all the of the and the of the are mine.

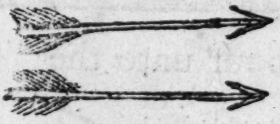
I know all the Fowls of the Mountains: and the Wild Beasts of the Field are mine.

My ſoul is among

and I lie even among them that are

ſet on even the ſons of men,

whoſe teeth are 

and  and their tongue

a ſharp

My ſoul is among Lions, and I lie even among them that are ſet on Fire, even the ſons of men, whoſe teeth are Spears and Arrows, and their tongue a ſharp Sword.

He ſent divers ſorts of

among them, which devoured them; and which deſtroyed them. He gave alſo their increaſe unto the

and their labour unto the

He ſent divers ſorts of Flies among them, which devoured them; and Frogs which deſtroyed them. He gave alſo their increaſe unto the Caterpillar, and their labour unto the Locuſt.

The high hills are a refuge for the

and the rocks

for the

He

appointeth the

for ſeaſons,

the

knoweth his going down.

The high hills are a refuge for the Wild Goats, and the rocks for the Conies. He appointeth the Moon for ſeaſons, the Sun knoweth his going down.

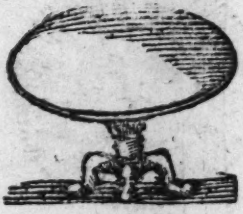
Thy wife ſhall be as a fruitful

by the ſides of thine

thy

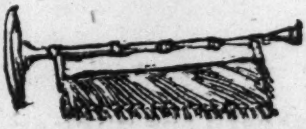
like olive

round about thy



Thy wife ſhall be as a fruitful Vine by the ſides of thine Houſe: thy Children like Olive-plants round about thy Table.

Praiſe him with the ſound of the



praiſe him with the

pſaltery and

Praiſe him with

the

and

praiſe him with

and

s

Praiſe him with the ſound of the Trumpet: praiſe him with the pſaltery and Harp. Praiſe him with the Timbrel and Dance: praiſe him with Stringed Inſtruments and Organs.

A wiſe ſcattereth the wicked,

and bringeth the over

them, the ſpirit of man is the

of the

ſearching all the inward parts of the belly.

A wiſe King ſcattereth the wicked, and bringeth the Wheel over them. The ſpirit of man is the Candle of the LORD, ſearching all the inward parts of the belly.

A for the

A bridle for the

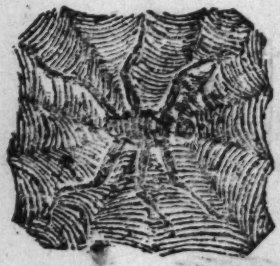
and a for the

fool's back.

A Whip for the Horſe, a bridle for the Aſs, and a Rod for the fool's Back.

The

have no yet go they forth all of them by bands; the



taketh hold with her and is in king's palaces.

The Locusts have no King, yet go they forth all of them by bands; the Spider taketh hold with her Hands, and is in king's palaces.

He that obſerveth the

ſhall not

and he

that regardeth the

ſhall not

He that obſerveth the Wind ſhall not Sow; and he that regardeth the Clouds ſhall not Reap.

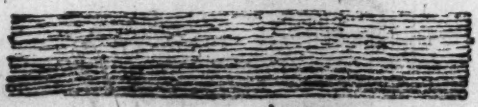
head is as the moſt fine

gold, his locks are buſhy and black

as a his

are as the eyes of

by the rivers of



waſhed with milk, and fitly ſet.

His Head is as the moſt fine gold, his locks are buſhy, and black as a Raven. His Eyes are as the eyes of Doves by the rivers of Waters, waſhed with milk, and fitly ſet.

And the and the

the

and and wine are in their feaſts: but they regard not the work of the

neither conſider the operations of his

And the Harp, and the Viol, the Tabret and Pipe, and wine are in their feaſts: but they regard not the work of the LORD, neither conſider the operation of his Hands.

Then flew one of the

unto me, having a live coal in his

which he had taken with

the from off

the

Then flew one of the Seraphims unto me, having a live coal in his Hand, which he had taken with the Tongs from off the Altar.

The alſo ſhall dwell

with the and the

ſhall lie down with the

and the

and the young and the

fatling together, and a little

ſhall lead them.

The Wolf alſo ſhall dwell with the Lamb, and the Leopard ſhall lie down with the Kid: and the Calf, and the young Lion, and the fatling together, and a little Child ſhall lead them.

Woe to them that go down to Egypt

for help, and ſtay on

and truſt in

becauſe they are many, and in

becauſe they are

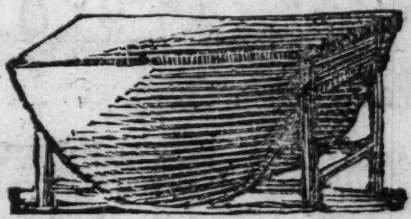
very ſtrong: but they look not unto the holy One of Iſrael, neither ſeek

the

Woe to them that go down to Egypt for help, and ſtay on Horſes, and truſt in Chariots, becauſe they are many; and in Horſemen, becauſe they are very ſtrong: but they look not unto the holy One of Iſrael, neither ſeek the LORD.

The ſin of Judah is written with a

of iron, and with the point of a diamond it is graven upon the



of their and upon

the of your altars.

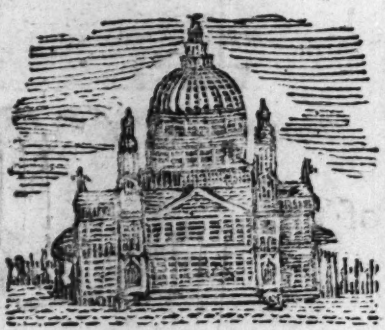
The ſin of Judah is written with a Pen of iron, and with the point of a diamond; it is graven upon the Table of their Heart, and upon the Horns of your altars.

He hath bent his

like an enemy: he ſtood with his right

as an

and ſlew all that were pleaſant to the

in the 

of the daughter of Zion: he poured

out his fury like

He hath bent his Bow like an enemy: he ſtood with his right Hand as an Adverſary, and ſlew all that were pleaſant to the Eye, in the Tabernacle of the daughter of Zion: he poured out his fury like Fire.

As for the likeneſs of their faces, they four had the of a man, and the face of a on the right ſide, and they four had the face of an on the left ſide: they four alſo had the face of an

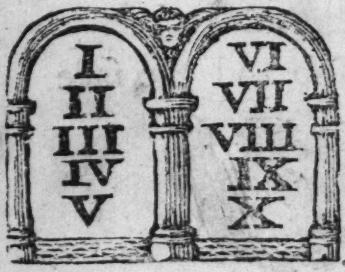
As for the likeneſs of their faces, they four had the Face of a man, and the face of a Lion on the right ſide, and they four had the face of an Ox on the left ſide: they four alſo had the face of an Eagle.

Then ſaid theſe

we ſhall not find any occaſion againſt

this except

we find it againſt him concerning the



of his

Then ſaid theſe Men, we ſhall not find any occaſion againſt this Daniel, except we find it againſt him concerning the Law of his God.

I will meet them as a

that is bereaved of her whelps, and will rent the caul of their

and there will I devour

them like a

the wild beaſt ſhall tear them.

I will meet them as a Bear that is bereaved of her whelps, and will rent the caul of their Heart, and there will I devour them like a Lion: the wild beaſt ſhall tear them.

The ſhall quake before

them, the ſhall tremble,

the and the

ſhall be dark, and the

ſhall withdraw their ſhining.

The Earth ſhall quake before them, the Heavens ſhall tremble, the Sun and the Moon ſhall be dark, and the Stars ſhall withdraw their ſhining.

Thus ſaith the Lord, As the

taketh out of the mouth of the

two

or the piece of an ſo ſhall the

children of Iſrael be taken out that dwell in Samaria, in the corner of a

and in Damaſcus in a couch.

Thus ſaith the LORD, As the Shepherd taketh out of the mouth of the Lion, two Legs, or a piece of an Ear; ſo ſhall the children of Iſrael be taken out that dwell in Samaria, in the corner of a Bed, and in Damaſcus in a couch.

The viſion of Obadiah. Thus ſaith the

God concern-

ing Edom, we have heard a rumour

from the Lord, and an

is ſent among the hea-
then, Ariſe ye, and let
us riſe up againſt her in

The viſion of Obadiah. Thus ſaith the Lord GOD, concerning Edom, we have heard a rumour from the LORD, and an Ambaſſador is ſent among the heathen, ariſe ye, and let us riſe up againſt her in Battle.

But th ſent out a great

into the

and there was a mighty tempeſt in the ſea, ſo that the

was like to be broken.

But the LORD ſent out a great Wind into the Sea, and there was a mighty tempeſt in the ſea, ſo that the Ship was like to be broken.

The thereof

judge for reward, and the

thereof teach for

hire, and the prophets thereof divine for money, yet will they lean

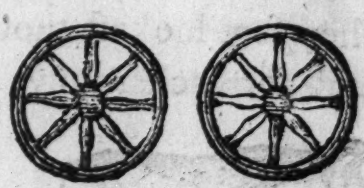
upon the and ſay,

Is not the Lord among us? none evil can come upon us.

The Heads thereof Judge for reward, and the Prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and ſay, Is not the LORD among us? none evil can come upon us.

The noiſe of a

and the noiſe of the ratling of the



and of the

prancing of

and of the jumping

The noiſe of a Whip, and the noiſe of the ratling of the Wheels, and of the prancing of Horſes, and of the jumping Chariots.

Thou art of purer

than to behold evil, and canſt not look on iniquity: wherefore looketh thou upon them that deal treacherouſly,

and holdeſt thy when

the wicked devoureth the man that

is more than he.

Thou art of purer Eyes than to behold evil, and canſt not look on iniquity: wherefore looketh thou upon them that deal treacherouſly, and holdeſt thy Tongue, when the wicked devoureth the man that is more Righteous than he?

And the ſea

ſhall be dwellings

and for

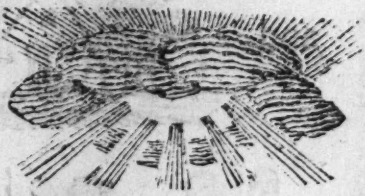
and folds for

And the ſea Coaſts ſhall be dwellings and Cottages for Shepherds, and folds for Flocks.

For thus ſaith the

of hoſts,

Yet once, it is a little while, and

I will ſhake the 

and the and the ſea,

and the dry land.

For thus ſaith the LORD of hoſts, yet once, it is a little while, and I will ſhake the Heavens, and the Earth, and the ſea, and the dry land.

And ſo ſhall be the plague of the

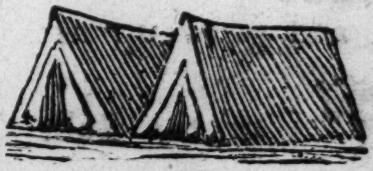
of the

of the

and of the

and of all the beaſts

that ſhall be in theſe



as this plague.

And ſo ſhall be the plague of the Horſe, of the Mule, of the Camel, and of the Aſs, and of all the beaſts that ſhall be in theſe Tents, as this plague.

But unto you that fear my name

ſhall the of

ariſe with healing

in his and ye

ſhall go forth and grow up as

of the ſtall.

But unto you that fear my name ſhall the Sun of Righteouſneſs ariſe with healing in his Wings; and ye ſhall go forth and grow up as Calves of the ſtall.

But while he thought on theſe things,

behold, the of the

appeared unto him in a

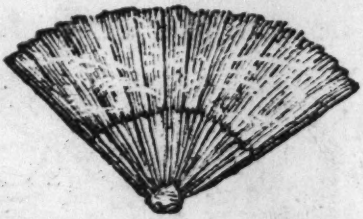
dream, ſaying Joſeph, thou ſon of

fear not to take unto thee

Mary thy for that which is conceived

in her is of the

But while he thought on theſe things, behold, the Angel of the Lord appeared unto him in a dream, ſaying, Joſeph, thou ſon of David, fear not to take unto thee Mary thy Wife: for that which is conceived in her is of the Holy Ghoſt.

Whoſe  is in his and he will thoroughly purge his floor, and gather his into the garner, but he will burn up the chaff with unquenchable

Whoſe Fan is in his Hand, and he will thoroughly purge his floor, and gather his Wheat into the garner: but he will burn up the chaff with unquenchable Fire.

And ſaith unto him, the

have holes, and the

of the air have

but the ſon of

man hath not where to lay his

And Jeſus ſaith unto him, the Foxes have holes and the Birds of the air have Neſts, but the Son of man hath not where to lay his Head.

Behold, I ſend you forth as

in the midſt of

be ye therefore wiſe as

and harmleſs as

Behold, I ſend you forth as Sheep in the midſt of Wolves: be ye therefore wiſe as Serpents, and harmleſs as Doves.

And he ſpake to his

that a ſmall

ſhould wait on him, becauſe of the

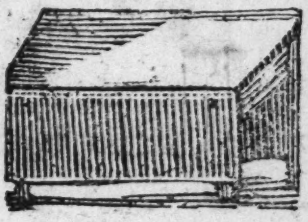
leſt they ſhould throng him.

And he ſpake to his Diſciples, that a ſmall Ship ſhould wait on him, becauſe of the Multitude, leſt they ſhould throng him.

And ſhe anſwered and ſaid unto him,

Yes, yet

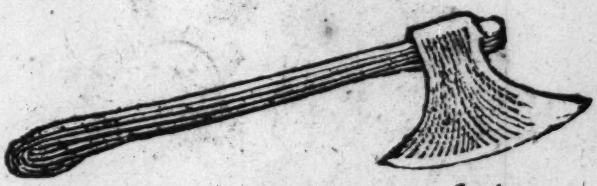
the under

the  eat of the

crumbs.

And ſhe anſwered and ſaid unto him, yes, Lord: yet the Dogs under the Table eat of the Children's crumbs.

And now alſo the



is laid unto the root of the

every tree therefore which bringeth not forth good fruit, is hewn down, and caſt into the

And now alſo the Ax is laid unto the root of the Trees: every tree therefore which bringeth not forth good fruit, is hewn down, and caſt into the Fire.

And they ſhall

and put him to

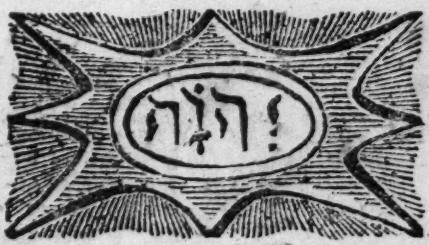
And the third day he ſhall

again.

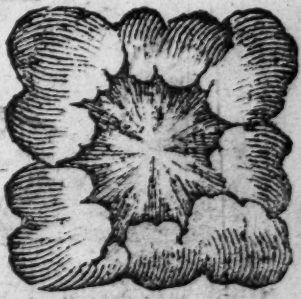
And they ſhall Scourge Him, and put him to Death: and the third day he ſhall Riſe again.

Saying, Bleſſed be the

that cometh in the name of the



in



and glory in the higheſt.

Saying, bleſſed be the King that cometh in the name of the Lord: Peace in Heaven, and glory in the higheſt.

And found in the

thoſe that ſold

and

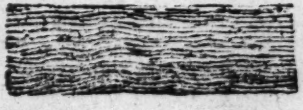
and

and the changers of money ſitting.

And found in the Temple thoſe that ſold Oxen, and Sheep, and Doves, and the changers of money, ſitting.

answered, Verily, verily

I ſay unto thee, except a be

born of  and of the

he cannot enter into

the kingdom of

Jeſus anſwered, verily, verily, I ſay unto thee, except a Man be born of Water, and of the Spirit, he cannot enter into the kingdom of God.

But he that is an hireling, and

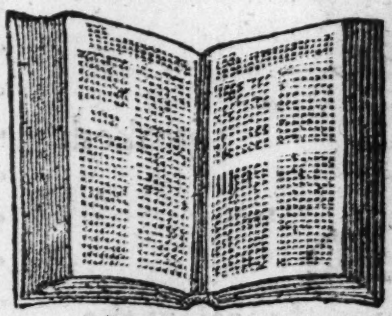
not the whoſe own the

are not, ſeeth the

coming, and leaveth the ſheep, and fleeth: and the wolf catcheth them, and ſcattereth the ſheep.

But he that is an hireling, and not the Shepherd, whoſe own the Sheep are not, ſeeth the Wolf coming, and leaveth the ſheep, and fleeth: and the wolf catcheth them, and ſcattereth the ſheep.

For it is written in the



of Pſalms, let

his be deſolate,

and let no dwell therein, and his

rick let another take.

For it is written in the Book of Pſalms, Let his Habitation be deſolate, and let no Man dwell therein; and his Biſhoprick let another take.

For ſpeaketh

concerning him, I foreſaw the

always before

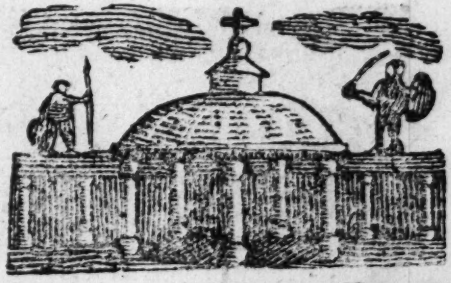
my for he is on

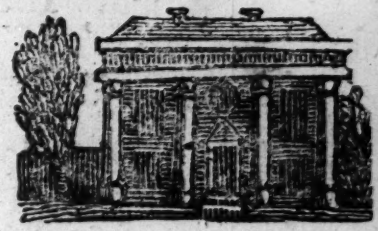
my right that I

ſhould not be moved.

For David ſpeaketh concerning him, I foreſaw the Lord always before my Face, for he is on my right Hand, that I ſhould not be moved.

And daily in the





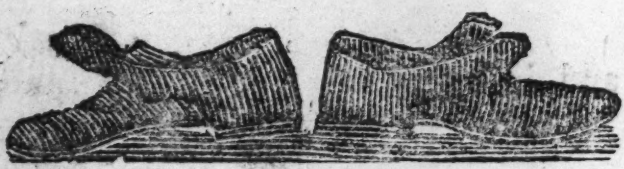
and in every

they ceaſed not to teach and

And daily in the Temple, and in every Houſe, they ceaſed not to teach and Preach Jeſus Chriſt.

Then ſaid the

to him, put off thy



from thy

for the place where thou ſtandeſt is holy ground.

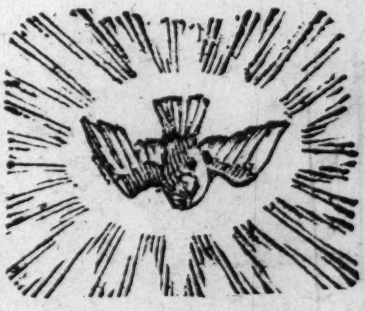
Then ſaid the Lord to him, put off thy Shoes from thy Feet: for the place where thou ſtandeſt is holy ground.

Ye ſtiff-necked and uncircumciſed

in and

ye do always

reſiſt the



as your fathers did, ſo do ye.

Ye ſtiff-necked, and uncircumciſed in Heart and Ears, ye do always reſiſt the Holy Ghoſt: as your fathers did, ſo do ye.

Upon the which when I had faſtened

mine I conſidered,

and ſaw four-footed

of the and wild

beaſts, and

and of the air.

Upon the which when I had faſtened mine Eyes, I conſidered, and ſaw four-footed Beaſts of the Earth, and wild beaſts, and Creeping Things, and Fowls of the air.

Then the

of

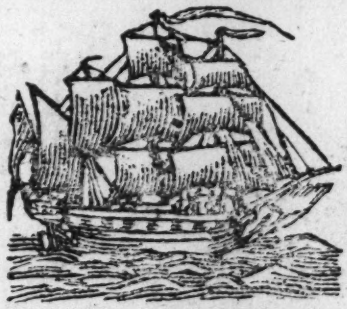
which was before their city brought

and

unto the gates, and would have done

with the people.

Then the Prieſt of Jupiter which was before their city, brought Oxen and Garlands unto the gates, and would have done Sacrifice with the people.

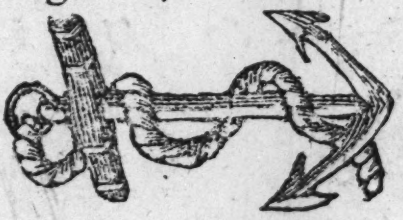
And as the  men

were about to flee out of the ſhip,
when they had let down the

into the

under colour

as though they would have caſt



s

out of the foreſhip.

And as the Shipmen were about to flee out of the ſhip, when they had let down the Boat into the Sea, under colour as though they would have caſt Anchors out of the foreſhip.

For if by one offence

reigned by one, much more

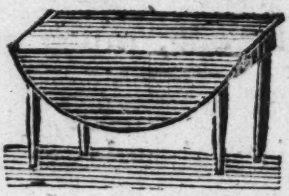
they which receive abundance of grace, and of the gift of

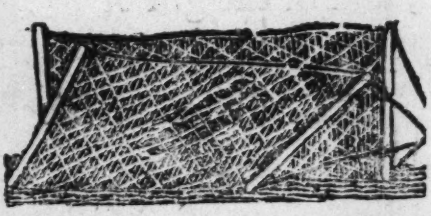
ſhall reign in life

by one,

For if by one Man's offence, Death reigned by one; much more they which receive abundance of grace, and of the gift of Righteouſneſs, ſhall reign in life by one, Jeſus Chriſt.

And ſaith, Let their

 be made a

 and a

and a ſtumbling-

block, and a recompence unto them.

And David ſaith, let their Table be made a Snare, and a Trap, and a ſtumbling-block, and a recompence unto them.

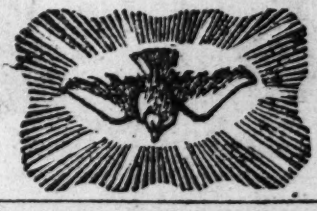
Now the

of

fill you with all joy and

in believing, that ye may abound in hope through the power of

the



Now the God of Hope fill you with all joy and Peace in believing, that ye may abound in hope through the power of the Holy Ghoſt.

For I think that God hath ſet forth

us the laſt, as it

were appointed to for we

are made a unto the

and to

and to men.

For I think that God hath ſet forth us the Apoſtles laſt, as it were appointed to Death. For we are made a Spectacle unto the World, and to Angels, and to men.

For it is written in the

of

thou ſhalt not muzzle the

of the

that treadeth out the corn. Doth

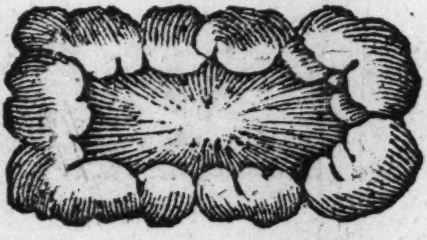
take care for oxen.

For it is written in the Law of Moſes, Thou ſhalt not muzzle the Mouth of the Ox that treadeth out the corn. Doth God take care for oxen?

For we know that if our earthly

of this tabernacle were diſſolved, we have a building of God, an houſe not made with

eternal in the



s.

For we know, that if our earthly Houſe of this tabernacle were diſſolved, we have a building of God, an houſe not made with Hands, eternal in the Heavens.

Be not deceived,

is not

mocked, for whatſoever

a man

that ſhall

he alſo

Be not deceived; God is not mocked: for whatſoever a man Soweth, that ſhall he alſo Reap.

That may dwell in your

by That ye

being rooted and grounded in

That Christ may dwell in your Hearts by Faith; that ye being rooted and grounded in Love.

And I intreat thee alſo, true

fellow, help

thoſe which labour-

ed with me in the goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names are

in the of

And I intreat thee alſo, true Yoke-fellow, help thoſe Women which laboured with me in the goſpel, with Clement alſo, and with other my fellow-labourers, whoſe names are in the Book of Life.

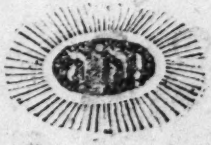
And (having made through

the blood of his by him to

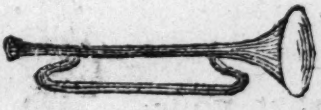
reconcile all things unto himſelf, by him, I ſay, whether they be things

in or things in heaven.

And (having made Peace through the blood of his Croſs) by him to reconcile all things unto himſelf, by him, I ſay, whether they be things in Earth, or things in heaven.

For the  himſelf ſhall

deſcend from heaven with a ſhout,
with the voice of the archangel

and with the  of God:

and the dead in Chriſt ſhall

firſt.

For the Lord himſelf ſhall deſcend from heaven with a ſhout, with the voice of the archangel, and with the Trump of God: and the dead in Chriſt ſhall Riſe firſt.

We are bound to thank God always

for you, as it is meet,

becauſe that your groweth

exceedingly, and the

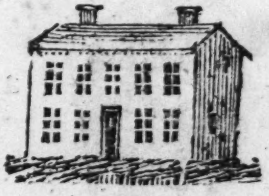
of every one of you all

towards each other aboundeth.

We are bound to thank God always for you, Brethren, as it is meet, becauſe that your Faith groweth exceedingly, and the Charity of every one of you all towards each other aboundeth.

For if a know not

how to rule his

own  how ſhall he

take care of the

of God.

For if a Man know not how to rule his own Houſe, how ſhall he take care of the Church of God.

Only is with me.

Take and

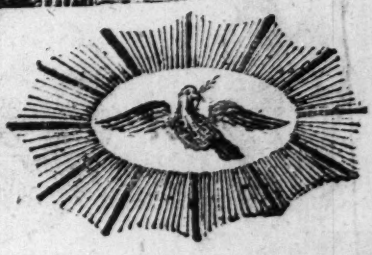
bring him with thee, for he is profitable to me for the

Only Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the Miniſtry.

Not by works of

which we have done, but according to his mercy he ſaved us, by the

waſhing of and



renewing of the

Not by works of Righteouſneſs, which we have done, but according to his mercy he ſaved us, by the waſhing of Regeneration, and renewing of the Holy Ghoſt.

Yet for ſake I rather

beſeech thee, being ſuch a one as

the aged, and now alſo a

of

Yet for Love's ſake I rather beſeech thee, being ſuch a one as Paul the aged, and now alſo a Priſoner of Jeſus Chriſt.

For when had ſpoken every

precept to all the people, according

to the he took the blood of

and of

with water, and ſcarlet wool, and hyſſop, and ſprinkled both the

and all the people.

For when Moſes had ſpoken every precept to all the people according to the Law, he took the blood of Calves, and of Goats, with water, and ſcarlet wool, and hyſſop, and ſprinkled both the Book and all the people.

For every kind of

and of

and of

and things in the ſea, is tamed, and hath been tamed of mankind.

For every kind of Beaſts, and of Birds, and of Serpents, and things in the ſea, is tamed, and hath been tamed of mankind.

For ye were as

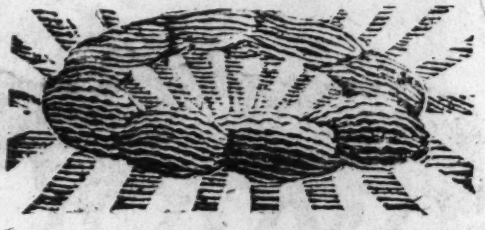
going aſtray; but are now returned unto the

and

of your ſouls.

For ye were as Sheep going aſtray; but are now returned unto the Shepherd and Biſhop of your ſouls.

Nevertheleſs we, according to his promiſe, look for new

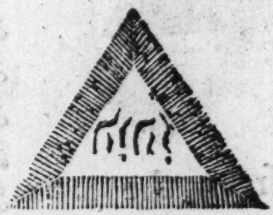


and a new

wherein dwelleth

Nevertheleſs we, according to his promiſe, look for new Heavens and a new Earth, wherein dwelleth Righteouſneſs.

In this the of

 are manifeſt, and the

of the

whoſoever doeth not righteouſneſs, is

not of neither he that

loveth not his brother.

In this the Children of God are manifeſt, and the Children of the Devil: whoſoever doeth not righteouſneſs, is not of God, neither he that loveth not his brother.

Grace be with you, mercy,

and from

the Father, and from the

the Son of the Father, in truth and love.

Grace be with you, mercy, and Peace from God the Father, and from the Lord Jesus Christ the son of the Father, in truth and love.

Which have borne witneſs

of thy before the

whom if thou bring forward on their journey, after a godly ſort, thou ſhalt do well.

Which have borne witneſs of thy Charity before the Church: whom if thou bring forward on their journey after a godly ſort, thou ſhalt do well.

Yet Michael the arch when

contending with the

he disputed about the

of durst not

bring against him a railing accusation,
but said, The Lord rebuke thee.

Yet Michael the Archangel, when contending with the Devil, he disputed about the Body of Moses, durst not bring against him a railing accusatiou, but said, The Lord rebuke thee.

And the beaſt which I ſaw

was like unto a

and his feet were as the feet of a

and his mouth as the

mouth of a and the

gave him his

power, and his ſeat, and great authority.

And the beaſt which I ſaw was like unto a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion: and the Dragon gave him his power, and his ſeat, and great authority.

Unto you is born this day, in the city of David, a Saviour, which is Chriſt the Lord.

Luke ii. 11.

THE LIFE OF OUR LORD AND SAVIOUR, *JESUS CHRIST*, AND HIS APOSTLES.

IN the days of Herod, King of Judea, Cæſar-Auguſtus, the Roman Emperor, ordered that all the Jews ſhould go to be taxed, each one to their native city; ſo Joſeph and his eſpouſed wife, Mary, went up to Bethlehem, they being of the royal line of David.

And while they were there ſhe brought forth her firſt born ſon, and laid him in a manger, for there was no room in the inn.

Now when Jeſus was born, Herod the King was troubled, for fear Jeſus ſhould reign in his ſtead, not well underſtanding the prophecies concerning him; he therefore ordered all the children under two years old to be killed. But the Lord warned Joſeph to depart into Egypt, which he did with Mary and Jeſus, where he remained till Herod was dead, when they returned to their native place, and ſoon after went to Jeruſalem, where

where Jeſus diſputed with the Doctors in the Temple; and although but twelve years old, none could confute him.

When Jeſus was baptized by John, a voice was heard from heaven, ſaying, "This is my beloved Son, in whom I am well pleaſed."

In the fourth chapter of Matthew, you may read how Jeſus was tempted of the devil.

MIRACLES OF JESUS CHRIST.

I. Marriage in Cana of Galilee. John, c. ii.
II. Unclean ſpirit caſt out. Luke, c. iv.
III. Simon's wife's mother cured. Mat. c. viii.
IV. The leper cleanſed. Mat. c. viii.
V. Man cured of the palſy. Mat. c. ix.
VI Sick man cured at the Pool of Bethesda. John, c. v.
VII. Withered arm reſtored. Mark, c. iii.
VIII. Centurion's ſervant healed. Luke, c. vii.
IX. Widow's ſon raiſed from the dead Luke, c. vii.
X. Miraculous draught of fiſhes. John, c. xxi.
XI. Tempeſt ſtilled. Mat. c. viii.
XII. Multitude fed. Mark, c. vi.
XIII. Dumb and deaf ſpirit expelled. Luke, c. ix.
XIV. Dropſy cured. Luke, c. xiv.
XV. Lazarus raiſed from the dead. John, c. xi.
XVI. Blind reſtored to ſight. Mat. c. xii.

Thus did our bleſſed Saviour go about doing good, as you will read in the Teſtament; he performed a great many

many more miracles than are here recorded. He declared himſelf the Son of God, for which he was cruelly perſecuted by the Jews; and at laſt ſuffered a ſhameful death, being crucified between two thieves. This he condeſcended to do for our ſalvation; for he had power to preſerve himſelf, but he choſe rather to give himſelf up a ranſom for us; and through his merits alone our ſins are to be forgiven.

The confined limits of this little book will not admit a complete hiſtory of the life and ſufferings, death and burial, reſurrection and aſcenſion, and all the other miraculous circumſtances attending the great work he came down from heaven to perform. No leſs than the recovery of fallen man from the power of ſin and the devil.

Such was his loving kindneſs towards us, that he left the throne of his father, to come down among us, to inſtruct us in the things which make for our good, and died for us, that we might live and reign with him in glory for ever. Surely ſuch tender compaſſion for fallen ſinners, calls for our moſt grateful acknowledgments. Such unheard of ſufferings muſt melt the heart with the tendereſt emotions, and ſhould lead us to ſincere repentance and evangelical faith in his precious blood and all-ſufficient righteouſneſs, without which we are well aſſured none can enter the kingdom of heaven.

St. MATTHEW.

St. MATTHEW was by birth a Galilean, and related to our Lord by his mother's ſide. He was a publican or tax-gatherer, before he was called by Jeſus Chriſt to follow him, which he immediately did.

After our Saviour's aſcenſion St. Matthew travelled into Æthiopia, and it is ſaid that he ſuffered martyrdom at Neddaber, a city in thoſe parts, by what means is not known. By ſome it is ſaid that by his prayers he extinguiſhed the fire that was kindled to deſtroy him, and afterwards died a natural death.

He was the firſt of the four Evangeliſts, having written his goſpel juſt before his departure from Judea, as a guide to the Jewiſh converts during his abſence. The authenticity of his goſpel is undoubted, being confirmed by thoſe of Mark, Luke, and John, though ſome things omitted by the former are mentioned by the latter.

St. MARK.

THIS Evangeliſt was born of Jewiſh parents, of the tribe of Levi, and is by St. Peter called his ſon, having been a diſciple of that Apoſtle, by whom it is ſaid he was converted.

St. Mark's goſpel contains ſeveral things omitted by the other Evangeliſts, in their hiſtories of our Saviour. He preached in Egypt, where he eſtabliſhed a church; he travelled in Lybia, and converted many to the faith of his Maſter.

When St. Mark was preaching in his church at Alexandria, ſome of the idolatrous inhabitants broke in upon him, and dragged him by his feet through the ſtreets, till his fleſh was torn off his bones, and he expired under their hands. They afterwards burned him.

His martyrdom is ſuppoſed to have happened in the reign of Nero, the Roman Emperor, an era remarkable for the perſecutions of the church of Chriſt, which, ſo far from ſuppreſſing, greatly encreaſed her members.

St. LUKE.

St. LUKE was born at Antioch, a city of great riches and eminence for learned men. This Apoſtle had the advantage of a liberal education, and was by profeſſion a phyſician. He was the companion and fellow-labourer of St. Paul in the miniſtry, and rendered himſelf eminently uſeful as a phyſician, and as a miniſter of the Goſpel of Chriſt.

St. Luke followed St. Paul in all his dangers, both at Jeruſalem and Rome, and other places: he ſupplied his wants in priſon, and aſſiſted him in his miniſtry. During St. Paul's impriſonment at Rome, St. Luke wrote his Goſpel, and alſo the Acts of the Apoſtles, as a ſupplement thereto, and as an hiſtory of the firſt age of the primitive church. Having travelled through Greece, where he converted many to the Chriſtian faith, and planted ſeveral churches, his zeal was at length rewarded with martyrdom, in the eightieth year of his age.

St. JOHN.

THIS is the Diſciple that Jeſus loved. He was the youngeſt of all the Apoſtles, and ſurvived the longeſt, being an hundred years old, when he died. He was the moſt firm and ſteadfaſt of all the Diſciples, in the attachment to his maſter, not being aſhamed to own him when ſurrounded by guards: he followed him to the croſs, and before he was crucified, as a proof of the tender affection he entertained for his beloved Diſciple, he recommended his mother to the protection of John; a duty he fulfilled by taking her to his own houſe, and behaving to her with the moſt pious filial attention till her death.

St. John propagated the goſpel in Aſia, and reſided ſome time at Epheſus; he alſo founded churches at Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, Laodicea, and other places. He was at length condemned at Rome, to be thrown into a cauldron of boiling oil; but he came out unhurt, he was afterwards baniſhed to Patmos, where he wrote the Revelations, and died.

ST. PAUL.

THOUGH St. Paul was not ranked as one of the twelve apoſtles, yet, being called in ſo miraculous a manner to the miniſtry, and ſuffering ſo much for the ſake of Chriſt, he himſelf ſays, he was not behind the chiefeſt apoſtles.

St. Paul was born at Tarſus, a Roman free city, three hundred miles from Jeruſalem. He was by trade a tent-maker. He was educated in principles of violent oppoſition to chriſtianity; he confeſſes himſelf one of thoſe who ſlew Stephen; and continued his perſecutions till his converſion in his journey to Damaſcus. Having preached much among the Jews, he turned to the Gentiles, and founded a church at Corinth. The life and travels of this illuſtrious apoſtle being by far too great for our limits, we refer our young readers to the Acts of the Apoſtles, and his own Epiſtles; and conclude by ſaying, that having converted thouſands, travelled over moſt parts of Europe and Aſia, founding churches and working miracles, he at laſt ſuffered martyrdom at a place called Aqua-Salva, three miles from Rome.

ST. PETER.

St. PETER was born at Bethſaida, in Galilee, where he was brought up a fiſherman: he was the oldeſt of the Apoſtles, and the firſt that was called to that dignity. Chriſt appeared to him the firſt after his reſurrection, and was the firſt choſen to preach to the Gentiles.

St. Peter wrote his Second Epiſtle from Rome, a little before his death, being crucified there by order of the tyrant Nero: he was led up to the top of a mount, and was crucified with his head downwards, thinking it too high an honour to die in the ſame poſture his Lord and Maſter ſuffered. St. Peter and St. Paul both received the honour of martyrdom on the ſame day.

The wife of St. Peter, being a zealous woman in the cauſe of Chriſt and his goſpel, ſuffered martyrdom long before her huſband, who was preſent on the occaſion, and encouraged her to bear it with fortitude, and to liſt up her heart to Chriſt.

ST. ANDREW.

A YOUNGER brother of St. Peter, was alſo a fiſherman, which trade he followed with his brother at Capernaum, the capital of Galilee. It is ſuppoſed St. Andrew was one of the firſt called to be a diſciple of Chriſt, ſoon after the miraculous draught of fiſhes.

St. Andrew preached the goſpel in many places, in Greece, Epirus, Achia, Conſtantinople, and Capadocia, where he converted many. After travelling over ſeveral parts of Thrace, Macedonia, and other parts, he was at laſt martyred at Patræ, in Achaia, becauſe he would not ſacrifice to heathen gods. He was ſcourged ſeven times, and afterwards tied to the croſs, where he hung two days, preaching all the while to the people. It is ſaid his body was embalmed and honourably buried, by Maximilla, a lady of great quality.

ST. JAMES THE GREAT

WAS by trade a fiſherman, and partner with Simon Peter, and the ſon of Zebedee, and related to our Lord himſelf, his mother and the Virgin Mary being kinſwomen.

He was one of thoſe whom our Lord uſually choſe to attend him on any particular occaſion, as when he raiſed from the dead the ruler of the ſynagogue's daughter; and at his transfiguration none but Peter, James, and John, were admitted to this foretaſte of celeſtial glory; alſo at the agony in the garden of Gethſemane, the night before the crucifixion.

He at laſt ſuffered martyrdom from the hands of the Phariſees, who threw him headlong down the ſtairs of the Temple of Jeruſalem, and his brains were daſhed out by a fuller's club.

ST. PHILIP

WAS a native of Bethſaida, it is ſuppoſed that he preached the goſpel in Upper Aſia, and planted chriſtianity in Sythia.

Having for many years preached, baptized, and ſettled chriſtian churches, healing diſeaſes, and caſting out devils, with great ſucceſs. The latter part of his life he ſpent in Hieropolis, where he gained many to the chriſtian faith, for which he was ſeized and impriſoned, and afterwards ſcourged and led to execution, being bound and hanged up againſt a pillar till he died.

It is ſaid his body was taken down by St. Bartholomew, and Philip's own ſiſter, Mariamne, and decently buried: after which, having confirmed the people in the faith of Chriſt, they departed.

St. BARTHOLOMEW.

St. BARTHOLOMEW was of Cana in Galilee, and it is thought he travelled in India, preaching the goſpel, and at a city called Albangele, in Armenia, he ſuffered martyrdom, being condemned by the governor of that place to be flead alive, and afterwards crucified.

It is remarkable that St. John never takes notice of this apoſtle by the name of Bartholomew, but mentions Nathaniel; this apparent contradiction is reconciled by the apoſtle's bearing both thoſe names, and is diſtinguiſhed ſometimes by the one, and ſometimes by the other. But the ſame character and circumſtances being applied to both, there can be no doubt but it is one and the ſame perſon, although in the latter part of his miniſtry he is conſtantly called Bartholomew.

ST. THOMAS.

St. THOMAS was a Jew, by trade a fiſherman. He was a zealous and affectionate diſciple of his bleſſed Maſter, but ſlow of belief. He preached to the Magi, or learned men of Perſia, travelled through Æthiopia and in India, and preached there to the Brachmans, inſtructing them in the principles of Chriſtianity, and prevailed with many to renounce their ſuperſtitions, and embrace the faith of Chriſt: a church is extent there to this day. He built a church at Maliapur, where alſo he wrought ſeveral miracles, by which he converted the prince and many of the people.

St. Thomas uſed frequently to retire to a tomb near Maliapur, where he was at laſt followed by ſome jealous Brachmans, who found him at prayer; they there diſpatched him with darts and ſtones, and running a lance through his body. He was buried in the church of his own founding.

ST. JAMES THE LESS.

St. JAMES the LESS was of the tribe of Judah, and was a perſon of unuſual integrity and ſanctity of life, from whence he acquired the ſurname of the JUST. St. James wrote the epiſtle bearing his name. He was ſingularly uſeful in eſtabliſhing the chriſtian faith, and ſuffered much perſecution on that account.

Ananas the high-prieſt at laſt ſummoned a council, before which James was brought, and ordered to ſpeak to the people from the battlements of the temple, it being the feaſt of paſſover, having aſcended, he was thrown headlong from the ſummit of the temple, when one of the people ſtruck him on the head, which put an end to his life.

It is ſaid he was buried upon mount Olivet, in a tomb he had provided for himſelf.

ST. SIMON THE ZEALOT.

St. SIMON continued in worſhip and communion with the other apoſtles at Jeruſalem, and at the feaſt of Penticoſt received the miraculous gifts of the Holy Spirit.

It is ſaid that he travelled all over Mauritania, preaching the goſpel in thoſe remote and barbarous countries. It is even aſſerted by ſome that he came into this our iſland of Great Britain, where he converted great multitudes of people; and, after ſuffering many hardſhips, he at laſt ſuffered martyrdom by crucifixion, and his body was afterwards burned by the unbelievers.

It is ſaid by ſome writers, that it was at Simon's marriage that our Lord performed the miracle of turning the water into wine.

ST. JUDE OR JUDAS (not ISCARIOT.)

St. JUDE was brother to St. James the Leſs, it is not known when or by what means he became a diſciple of Chriſt, nothing being ſaid of him till we find him mentioned in the catalogue of the twelve apoſtles, nor afterwards till Chriſt's laſt ſupper. It is thought he preached in Lybia.

The Armenians ſay, that St. Jude was the firſt that planted chriſtianity among them.

He at laſt ſuffered martyrdom, in the city of Byretus.

St. Jude is ſometimes diſtinguiſhed by Lebbeus, and ſometimes Thaddeus; the former ſignifying a man of wiſdom, the latter divine fervor.

ST. BARNABAS.

St. BARNABAS, though not one of the twelve, is yet honoured with the title of apoſtle by St. Luke. He was of the tribe of Levi, of a family out of Judea, ſettled in the iſle of Cyprus, where they had an eſtate. He was educated at Jeruſalem with St. Paul, by the learned Gamaliel.

When St. Paul came to Jeruſalem, after his converſion, he found Barnabas there, who introduced him to the reſt of the apoſtles, and abode in Peter's houſe fifteen days. He afterwards travelled with St. Paul, and preached to the Gentiles with great ſucceſs.

It is ſaid that Barnabas ended his days in his own country, Cyprus, where certain Jews, enraged at his ſucceſs in preaching, ſet upon him in the ſynagogue, where they ſhut him up till night, when they brought him forth, and after torturing him, they ſtoned him to death.

ST. MATTHIAS.

St. MATTHIAS was choſen to be an apoſtle in the room of the traitor, Judas Iſcariot, who hanged himſelf. From hence we conclude that Matthias was an early diſciple of Jeſus Chriſt.

After the firſt fruits of this apoſtle's miniſtry, he is ſuppoſed to have travelled Eaſtward, in Cappadocia, among a very uncivilized and barbarous people, where, after ſuffering great perſecution, and converting many to the Chriſtian faith, he received for his reward the glorious crown of martyrdom, being ſeized by certain Jews as a blaſphemer, was ſtoned to death, and afterwards beheaded.

THE DAY OF JUDGMENT.

DAY of judgment, day of wonders
Hark! the trumpet's awful ſound,
Louder than a thouſand thunders,
Shakes the vaſt creation round
How the ſummons will the ſinner's heart confound.

See

See the Judge our nature wearing,
Cloath'd in majeſty divine!
You who long for his appearing,
Then ſhall ſay, This God is mine?
Gracious Saviour, own me in that day for thine!

At his call the dead awaken,
Riſe to life from earth and ſea;
All the pow'rs of nature ſhaken
By his look, prepare to flee:
Careleſs ſinner, what will then become of thee?

Satan, who now ſtrives to pleaſe you,
Leſt you timely warning take,
In that awful day will ſeize you,
Plunge you in the burning lake:
Think, poor ſinner thy eternal all's at ſtake.

But to thoſe who have confeſſed,
Lov'd and ſerv'd the Lord below,
He will ſay, "Come near ye bleſſed,
See the kingdom I beſtow;
You for ever ſhall my love and glory know."

A PRAYER FOR THE TRUE USE OF THE HOLY SCRIPTURES.

O Gracious God and moſt merciful Father, who haſt vouchſafed us the rich and precious jewel of thy Holy Word, aſſiſt us with thy Spirit, that it may be written in our hearts to our everlaſting comfort, to reform us, to renew us according to thine own image, to build us up, and edify us into the perfect building of thy Chriſt, ſanctifying and increaſing in us all heavenly virtues. Grant this, O heavenly Father, for Jeſus Chriſt's ſake. Amen.

A SAB-

A SABBATH DAY'S HYMN.

JESUS our holy Lord,
Thy name we join to ſing,
Who didſt on this glad day
Complete ſalvation bring.
We bleſs the Lord, who from the grave
Aroſe again loſt man to ſave.

Thro' mercy we are call'd,
Tho' young in years, to praiſe
The conqueſts of thy love,
The riches of thy grace.
O may our hearts in thee rejoice,
And take thee as our only choice!

In humble love we wait
To know thy righteous will;
Inſtruct our feeble minds
To be obedient ſtill.
O what a day of love and grace,
To hear of Chriſt, and ſing his praiſe!

Dear Lord, forgive the child
That plays, and ſins away
The mercies we enjoy
On this moſt bleſſed day.
For here we love, and ſerve the Lord,
And ſing his praiſe, and hear his word.

Thro' thy redeeming blood,
Dear Saviour, ſet us free;
And by thy Spirit's grace,
O let us live to thee.
Then take us Lord, when we ſhall die,
To dwell with thee above the ſky.

A MORNING HYMN.

MY God who makes the ſun to know,
His proper hour to riſe,
And to give light to all below,
Doth ſend him round the ſkies.

When from the chamber of the Eaſt
His morning-race begins,
He never tires, nor ſtops to reſt;
But round the world he ſhines.

So, like the ſun, would I fulfil
The buſineſs of the day:
Begin my work betimes, and ſtill
March on my heav'nly way.

Give me, O Lord, thy early grace,
Nor let my ſoul complain,
That the young morning of my days
Has all been ſpent in vain.

AN EVENING HYMN.

ONCE more, dear Lord, a feeble child
Preſumes to bleſs thy ſacred name,
My liſping notes thou wilt receive,
Nor put my poor attempts to ſhame.

Thy loving heart has led me on
Thro' all the dangers of the day:
From that perpetual ſpring of love,
Thou doſt perpetual love diſplay.

From this day's ſin, I humbly crave
Redemption through my Saviour's blood;
All other pleas I gladly wave,
No other way can lead to God,

My holy Saviour and my God,
Come manifeſt thy love to me;
And e'er my eyes be clos'd in ſleep,
O may I cloſe the day with thee.

QUESTIONS AND ANSWERS OUT OF THE HOLY SCRIPTURES.

QUESTION. Who was the first man?

ANSWER. Adam.

Q. Who was the first woman?---A. Eve.

Q. Of what did God make man?

A. Of the dust of the earth.

Q. Of what did God make woman?

A. Of one of Adam's ribs.

Q. Where did Adam and Eve dwell? A. In

A. In Paradiſe?

Q. What caſt Adam and Eve out of Paradiſe?

A. Sin.

Q. Who was the beſt man?

A. The man JESUS CHRIST.

Q. Who was the man after God's own heart?

A. David.

Q. Who was the wiſeſt man?---A. Solomon.

Q. Who wrote the Scriptures?

A. Holy men of God, inſpired by the Holy Ghoſt.

Q. Who was the firſt martyr after Jeſus Chriſt?

A. St. Stephen.

Q. What was his death?---A. He was ſtoned.

Q. Where was Chriſt born?---A. In Bethlehem.

Q. Who was the mother of our Lord Jeſus Chriſt?

A. The Virgin Mary.

Q. Who was the reputed father of our Lord Jeſus Chriſt?

A. Joſeph, a carpenter.

Q. Who betrayed his Lord and Maſter?

A. Judas Iſcariot.

Q. What did he betray him for?

A. for the love of money, which is the root of all vil.

Q. What became of Judas after he had betrayed Chriſt?

A. He went and hanged himſelf.

Q. Who denied Chriſt?---A. Peter.

Q. What became of Peter after he denied Chriſt?

A. He went out and wept bitterly.

Q. Who killed Abel?---A. Cain.

Q. Who was the firſt martyr?---A. Abel.

Q. Who was the oldeſt man?---A. Methuſalem.

Q. Who was preſerved in the Ark when God drowned he world?

A. Noah and his wife, his three ſons, Shem, Ham nd Japheth, and their wives.

Q. Wh

Q. Who wreſtled with God?---A. Jacob.

Q. What was his name after he wreſtled with God?

A. Iſrael.

Q. How many ſons had Jacob?

A. Twelve, of whom came the twelve tribes of Iſrael.

Q. What were their names?

A. Reuben, Simeon, Levi, Judah, Iſſachar, Zebulon, oſeph, Benjamin, Dan, Naphtali, Gad, and Aſher, theſe were the twelve tribes.

Q. Who was the faithfulleſt man?

A. Abraham, who is called the Father of the Faithful.

Q. Who was the meekeſt man?---A. Moſes.

Q. Who was the moſt hard-hearted man?

A. Pharaoh.

Q. Who condemned Chriſt?

A. Pontius Pilate.

Q. Who crucified Chriſt?

A. The cruel Jews.

Q. Out of whom did Chriſt caſt ſeven devils?

A. Mary Magdalen,

Q. Who was the beloved diſciple of Jeſus?

A. John.

Q. Who forſook Chriſt for the love of the world?

A. Demas.

Q. Who are the beſt children?

A. They that fear God and keep his commandments and obey their parents.

Q. Who are the worſt children?

A. They that lie, ſwear, ſteal, break the Sabbat deſpiſe God, and keep not his holy commandments.

Q. What becomes of the wicked when they die?

A. They are caſt into Hell, there to be torment with the devil and his angels.

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THE END.